

THE

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SHEKEL



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THE AINI-MULE



SEE PAGE 31

The Wailing Wall Circa 1870

OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

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EDWARD SCHUMAN, EDITOR

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The President's Message by Moe Weinschel



Dear Members,

This July/August issue is being sent out earlier, so that you can decide about participating with us at the A.N.A. Worlds Fair of Money in Atlanta, GA from August 8th to 12th. The event will take place at the Cobb Galleria Centre, 2 Galleria Parkway.

We will be assisting with the A.N.A. Passport Program at the Israel Government Coins & Medals table on the Mint Mile.

A combined A.I.N.A. members & IGCMC subscribers meeting is scheduled for Thursday August 9th at 1:00 PM in the Centre. The Israel Government Coins & Medals Director General, Mr. Eli Shahar will be there to update us on new IGCMC items and to answer questions.

An AINA Directors' meeting is set for Aug. 9th. You are encouraged to ask your A.I.N.A. Director(s) to bring up any recommendations and or suggestions at this meeting. If you wish you may call or write to me about any item you want discussed. Naturally, all A.I.N.A. Directors are alerted to inform us regarding their expected attendance.

Membership is still our primary goal, and many of you are missing out some very nice gifts for bringing in members.

We have been on the internet for some time and our web site <http://amerisrael.com> is being upgraded. Please visit and pass along your welcome suggestions.

Shalom,

A handwritten signature in dark ink, appearing to read 'Moe'.

THE EDITOR'S PAGE

By Edward Schuman



Dear friends:

I must apologize to those sharp eyed members who detected the error on the front cover of the last May - June issue where I mistakenly listed the issue number as 4 instead of 3. No you did not miss an issue.. Since recent cataract surgery I have difficulty with the vision in my right eye because of a condition in layman terms known as a wrinkle on the retina. My right eye vision is distorted and my sight is like looking through a fish tank filled with water. When preparing the articles for the SHEKEL, I have been relying heavily on the spell check on the computer, but some errors just cannot be detected this way. Hopefully the eyesight problem can be corrected with an additional surgery this coming month.

Our long time contributor Peter S. Horvitz has sent us a copy of his new book "The Big Book Of Jewish Baseball." It is an illustrated encyclopedia and anecdotal history of Jewish professional major-league baseball players. The book is easy reading and exceptionally enjoyable. If any member is interested, contact us and we will forward your request to Peter.

We are preparing for our summer holiday and our Florida office will be closed from about the 10th July until mid-August. All mail will be held at the postal office we use. You can contact the New York address if necessary. We will end our holiday at the A.N.A. annual convention in Atlanta and if you are there, please look us up. Both Florence and myself will be happy to meet you.

We have had only a couple SHEKEL returns from the last issue and we thank our traveling members who have kept us advised of their addresses. Please keep up the good work. Especially since the post office has an additional rate hike coming July 1st.

Until the next issue...

A handwritten signature in dark ink, appearing to be "Ed", written in a cursive style.

LEO IV, THE KHAZAR, A.D. 775-780

A BYZANTINE EMPEROR WITH JEWISH CONNECTIONS?

By Marvin Tameanko

The years between AD 700 and 1000 define one of the most interesting and important periods in the history of the Jews. In those three centuries there were several remarkable events, great migrations of peoples, many brutal wars, and some outstanding personalities who had a great influence on modern Judaism. What follows is a small part of the history of those momentous years.

Hisdai (or Chasdai) Ibn Shaprut, A.D. 915-970 was a Jewish dignitary serving in the court at Cordova of the Omayyad caliph, Abdurrrhman III, and his son Hakam II, the rulers of Spain. He was a medical doctor attending the needs of the caliph's family, a translator of Latin documents for the court, an ambassador and diplomat who arranged peace treaties with neighboring Christian monarchs, and a merchant who served as the royal minister of finance. A talented man of affairs, Hisdai was instrumental in raising Spanish Jewry to its highest level during the Moslem occupation of Spain even though, as a Jew, he was considered to be a second class citizen. He was particularly concerned with the welfare, and education of his people and he obtained eminent scholars and copies of the Talmud from Babylonia to guide Spanish Jews in the paths of learning. From these Persian scholars and from Byzantine and Arab ambassadors to the court in Spain, Hisdai learned that a mysterious, powerful kingdom of Jews existed in the Caucasus area just north of the great Byzantine Empire. These were the Khazars, who lived on the western shore of the Caspian Sea between the Volga and Don rivers and these people were ruled by a king, called the Qagan (Kagan or Khan), named Joseph.

Hisdai was astounded by this news and he was determined to contact this remote Jewish nation. He wrote a long letter to Joseph which passed through many hands and was eventually delivered by a Jewish merchant traveling from Germany. A copy of the Qagan's reply to Hisdai, written in biblical Hebrew, was found in the Cairo genizah, a repository for obsolete, ancient Hebrew books and documents, at the synagogue of Fostat (old Cairo) in 1896 by the Jewish scholar Solomon Schechter.¹ The letter was at first considered to be only a fairy-tale in which some Jewish utopian kingdom was created as a sanctuary for persecuted Jews but later archaeological discoveries in the Caucasus and in Russia confirm the existence of an autonomous Jewish nation in the Crimea.² It is unfortunate

that the Russian communist government suppressed these discoveries and obliterated the ruined sites of the Khazar empire in order to hide the fact that a pre-Russian civilization existed in this area before the Slavs arrived.

In his letter of reply, Joseph described the history of his people. The Khazars were of Turkic stock from Asia, nomadic tribes associated with the Huns, who came to the mouth of the Volga river as pagans in early times, now known by scholars to have been in the 5th century A.D. They conquered the local tribes in the areas around them and frequently raided the wealthy Byzantine empire to their south and the opulent Persian kingdom on their eastern borders. They were so successful as warriors that the Byzantines formed an alliance with them against the northern Bulgarians in 629 and paid them a large yearly tribute. By 650 Khazaria was recognized as an independent and powerful political entity. In 703, to formalize and seal a peace treaty, the Byzantine emperor, Justinian II married Theodora, the sister of the reigning Qagan. According to Joseph's letter, in A.D. 740, the Qagan Bulan, converted to Judaism and passed a law that only a Jewish king could sit on the throne of the Khazars. Several modern scholars dispute this early date for the conversion of the Khazars to Judaism and suggest the later dates of 786-809 or even 860, but 740 seems to fit better into the history of the evolvement of the Khazars as a nation. This surprising conversion may have come about through the influence of the many Jewish traders and the persecuted immigrants from Byzantium who settled in the two main Khazar cities of Itil and Sarkell. Jews had migrated to the northern Caucasus area from Armenia and Persia as early as 455 and in 722, when Leo III, the Byzantine emperor, issued a decree that all the Jews in his empire must become Christians, many fled north to the Crimea and to the land of the Khazars. At any rate, the Khazar royal family, all the noblemen and some of the common people immediately embraced Judaism. A popular 10th century legend about the Khazars tells a different story. It relates that Qagan Bulan, in searching for a new unifying religion for his nation, asked three scholars, a Jew, Moslem and Christian, to explain their faiths to him. Learning that the Moslem and Christian religions were 'daughters' of Judaism, Bulan decided to adopt the original source and mother faith. This fable may be an interpolation based on the factual story of how the Christian monk, Saint Cyril from Byzantium, debated unsuccessfully, the merits of his religion with Rabbi Yitzhak ha-Sangari and a Moslem mullah before the Qagan Obadiah in 861.³ However, the Khazars did not make Judaism the official state religion and they did not discriminate against or persecute the other religions. Arab travelers to Itil in the 9th century said that synagogues, churches and mosques were built side by side in these cities and that the three religions co-existed in harmony.

Unfortunately for Hisdai, who was probably seeking a future safe haven for the Spanish Jews, the kingdom of the Khazars was already being besieged by its neighbors. In 965, only a few years after Qagan Joseph's letter was received by Hisdai, the Russian prince of Kiev, Svyatoslav, invaded the land of the Khazars, captured Sarkell and four years later defeated the Jewish king and destroyed Itil, the capital city. After this defeat, many of the Khazars were displaced and settled in the land areas that are modern-day Russia, the Ukraine and Poland. Jewish scholars today still cannot account for the enormous growth of the Jewish population in eastern Europe just after A.D.1000. They are especially puzzled by the large number of Jews who suddenly appeared in Poland. It is possible that the German, Ashkenazic Jews, migrating to Poland to escape religious persecution, were welcomed by, and intermarried with, groups of indigenous Slavic Jews, the offspring of the Khazars who had settled there after 970.

Many of the dispersed Jews from Khazaria, settled in Russia and actually built a Jewish quarter in the city of Kiev. The remains of a Jewish gate, dating to before A.D. 1000, still exist in that city. Also, it is recorded in Russian history that the Khazars explained Judaism to Prince Vladimir of Kiev in 988 in an attempt to proselytize him but he converted to the dominant, Christian religion. To briefly complete the history of the Khazars, the most recent research suggests that in 1018 Khazar Jews moved from Russia to Lithuania and in 1100 settled in Romania. By 1300 the descendants of Jewish Khazars in eastern Europe adopted the Yiddish language and the persecuted Hungarian Jews, of mixed Khazarian and Magyar origin, resettled in Poland and Austria.

Returning to A.D. 740, the Khazars were then at the peak of their power and would have found it politically convenient to embrace Judaism, as opposed to Christianity or Islam. As a powerful warrior nation they functioned as a buffer state and were well paid to guard the borders of both the Byzantine and Saracen empires. If they adopted the religion of one of their main clients, they would have compromised their neutrality. These two competing nations made treaties with and paid the Khazars enormous bribes not to make war on them and to stop the northern Slavs and Bulgarians from raiding their lands. By controlling the Volga and Don rivers, and the strategic portage between these rivers, the Khazars could prevent marauders from moving into the Caspian and Black Seas, the main highways to the southern and eastern civilizations.

As was normal in those days, peace pacts between nations were confirmed and sealed by a marriage between the royal families. So the Byzantine emperor Constantine V, Copronymus, A.D. 741-775, married

Chichek (Flower in Turkic), a Khazar princess in 733 while he was co-emperor with his father Leo III. Chichek was known to the Byzantines as Tzitzakion but she took the throne name of Irene (Eirene or Peace in Greek). Little is known about her except that it is said she was endowed with great learning and piety. Given the date of Constantine's sole reign, beginning in 741, and the fact that the Khazar royal family supposedly converted to Judaism in 740, it is possible that Chichek also adopted Judaism, along with her family, after she became the empress. Byzantine empresses seemed to lead their own social and political lives, independent of the emperors, and they had separate courts and advisors, usually drawn from their own nobles, family and friends. The empresses assumed some of the royal duties and often competed with the emperor for power and influence. Byzantine history is strewn with dynamic and powerful empresses who actually ruled the empire either as regents for their sons or in their own names when they usurped the crown. So it is possible that a Jewish political and religious entity or lobby group existed as a royal court surrounding Chichek in the imperial palace. It may even have consisted of some of the Byzantine Jews who escaped to Khazaria from the persecutions of Leo III in 722. In time, the empress gave birth to the royal heir who would become the emperor Leo IV, called 'The Khazar' because of his mothers origins. We do not know what influence she had on her son but she died young in 752, long before Leo IV ascended the throne in 775. Her husband, Constantine, remarried twice more during his long reign.

Constantine V was a strong leader and had to contend with rebellions and civil war fomented by his brother-in-law and nephews who commanded large followings of disgruntled citizens. The emperor supported the iconoclastic movement in the Byzantine empire which his father, Leo III, had introduced earlier. This movement was opposed to the adoration and worship of images and icons, a custom fully entrenched in the Christian religion at that time, and it earned him the enmity of the clergy and many of his people. To enforce this policy, Constantine harshly suppressed the church and closed down the monasteries. For this reason the clergymen, who wrote the history of Byzantium, later gave him the disgusting nick-name of 'Copronymus', that is 'dung'.⁴

As well, Constantine V was continually fighting against his Arab, Bulgarian and Slavic neighbors and his treaty with the Khazars was vital to the success of these wars. His son, Leo IV, as a member of the Khazar royal family and grandson of the Qagan, renewed his father's pact with the Khazars and continued his wars against the invading Arabs with great success. Leo also followed the iconoclastic policy of his father and grandfather but was less abusive to the clergy and discontinued the

destruction of the monasteries. This moderation of an imperial policy was probably influenced by his wife, a beautiful and religious Athenian Greek with the throne name, coincidentally, the same as his mother, Irene. He later had a son with Irene who became the emperor Constantine VI, A.D. 780-797. Unfortunately Leo was of delicate health and he died after only five years on the throne. Subsequently, we know very little about him but his biographers recorded one trait that would be very appealing to modern-day coin collectors. Leo was infatuated with gems and was said to spend many hours collecting, arranging and studying the contents of his jewel caskets.⁵

The coinage struck for Leo IV consisted of the typical Byzantine denominations, the gold solidus, the silver millaresion, and the bronze follis, along with their fractions. The artistic quality of these pieces is not exceptional but as they usually show a double bust in their designs, they are very interesting. The Byzantine empire was still quite extensive in the 8th century and Leo utilized three mints in the cities of Constantinople, Syracuse in Sicily, and Rome to manufacture his coinage.



A typical gold solidus struck for Leo IV, 775-780, from the mint at Constantinople, showing the emperor and his son, Constantine VI, seated on the obverse, and his father, Constantine V, and grandfather, Leo III, on the reverse. The inscriptions identify by name the emperor, his son, his father and grandfather. *Byzantine Coins and Their Values* by David R. Sear, coin no. 1584.



A silver millaresion of Leo IV, struck at Constantinople. These are similar to those struck by his grandfather and father except that the horizontal bar of the cross is longer. The reverse legend, LEON S CONSTANTINE E C THEU BASILIS means Leo and Constantine, by the Grace of God, Kings. *Byzantine Coins*, 1585.



A bronze follis of Leo IV, struck at the mint in Syracuse, showing the busts of Leo and his son on the obverse and the seated figures of his grandfather and father on the reverse. The letter 'M' under the figures on the reverse indicates 40 nummi or one follis, the coins denomination. *Byzantine Coins*, 1586.

There is nothing in Leo's coinage, or in his acts, attitudes or lifestyle to indicate that he was influenced by his mother's nationality and presumed religion. Only his iconoclastic beliefs and policy, which were based on the Mosaic code and the second commandment of the Bible, were remotely connected to Judaism. It is probable that Leo was raised by his Christian stepmothers or the noblemen of his father's court and never came under the influence of his mother and her relatives. However, if Chichek did indeed convert to Judaism before his birth, her son Leo was technically Jewish through matrilineal descent. The clergy and people of Byzantium were well aware of this fact and the derogatory nickname they later gave him, 'The Khazar', maligned him by suggesting that he was a hated foreigner and a non-Christian. This set him apart from the other Byzantine emperors as effectively as if his given name had been Leo, 'The Jew'.

Notes and Bibliography.

- 1 *The Cairo Genizah* by Paul E. Kahle, Basil Blackwell publishers, Oxford, 1959, pages 28-34.
- 2 See *Khazar Studies*, Vol. 2, by Peter B. Golden, Akademia Kiado, Budapest, 1980 and *The Thirteenth Tribe* by Arthur Koestler, Hutchinson, London, 1976.
- 3 *The Jews of Khazaria* by K. A. Brook, Jason Aronson Inc., New Jersey, 1999, page 318.
- 4 *Byzantium, The Imperial Centuries* by Romilly Jenkins, A Vintage Book, New York, 1969, page 68.
- 5 *A Handbook of the Coinage of the Byzantine Empire* by H. Goodacre, Spink and Son Ltd., London, 1960, page 146.

The Man Behind The Balfour Declaration

"near the end of his days, he said to me [that] . . he felt what he had been able to do for the Jews had been the thing he looked back upon as the most worth doing."

Lady Dugdale, Balfour's niece

Arthur James Balfour began to take an interest in the Jewish question in 1902–03, when Herzl conducted negotiations with Joseph Chamberlain, the British colonial secretary, and with Lord Lansdowne, the foreign secretary, regarding Jewish settlement in areas adjoining Palestine, such as the Sinai Peninsula. In 1906 Balfour met Chaim Weizmann in Manchester and was impressed by his personality.

Balfour's interest in Zionism revived and grew more intense during World War I, when he became foreign secretary, in which capacity he signed the Balfour Declaration of Nov. 2, 1917. The motivation behind Balfour's attraction to Zionism has been the subject of conjecture. Being a rationalist it is doubtful whether religious tradition was a factor although his biographer Blanche Dugdale introduces his Scottish ancestry with its Old Testament tradition. A more likely theory is that of Leonard Stein, who points out that Balfour had spoken out against the persecution of the Jews saying "The treatment of the race has been a disgrace to Christendom" and he saw the establishment of a Jewish state as an historic act of amends.

He was enthusiastically welcomed by the Jewish population when he visited Palestine in 1925 to attend the dedication ceremony of the Hebrew University in Jerusalem, at which he delivered the opening address. His anthology, *Speeches on Zionism* (1928), was translated into Hebrew.

There is a legend surrounding the Balfour Declaration, a document that unequivocally stated that Great Britain would support a home in Palestine for the Jewish people. According to the legend, Chaim Weizmann invented a formula for the British government used in the production of explosives during the First World War and in return, the British issued the Balfour Declaration. Though this isn't completely true, it does have a basis in fact. It was Weizmann's fermentation process which allowed the production of large quantities of the volatile, liquid acetone (important for arms production) that brought him to the attention of David Lloyd George, minister of armaments, and Arthur James Balfour, previously the British prime minister but at this time first lord of the admiralty.

In 1916, Lloyd George became prime minister and Balfour was transferred to the Foreign Office. Weizmann and Zionist leaders such as Nahum Sokolow were an important influence in negotiating the Balfour Declaration. Though Balfour, himself, was in favor of a Jewish state, Great Britain favored the declaration as an act of policy in order to gain support from world Jewry and to gain a strategic geopolitical point in the Mediterranean.

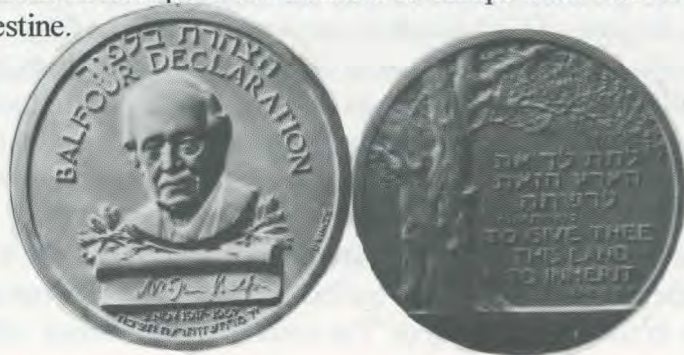
Though the Balfour Declaration went through several drafts, the final version was issued on November 2, 1917, in a letter from Balfour to Lord Rothschild, president of the British Zionist Federation.

**Foreign Office,
November 2nd, 1917.
Dear Lord Rothschild,**

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet. "[sic] His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country". [sic] I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

[signed] Arthur James Balfour

This declaration was accepted by the League of Nations on July 24, 1922 and embodied in the mandate which gave Great Britain temporary administrative control of Palestine. In 1939, Great Britain reneged on the Balfour Declaration by issuing the White Paper which stated that creating a Jewish state was no longer a British policy. It was also Great Britain's change in policy toward Palestine, especially in the White Paper, that disallowed millions of European Jews unable to escape from Nazi-occupied Europe to Palestine.



Israelite Shekel Weights

by David Hendin

During the First Temple Period, a standard of specifically Judaeans weights evolved in the Holy Land. The most common were polished limestone with domed tops and flat bottoms, and date to the 9th to 7th centuries BCE. One shekel now weighed approximately 11.4 grams. The weight system became more detailed and complicated. The shekel was divided into 20 *gerah* and also several other fractions called *pim*, *nezef*, **and** *beka*. Multiple shekels and fractions of shekels were inscribed with ancient Hebrew words or symbols, and are among few rare inscriptions known to exist from the First Temple Period. Many shekel weights are identical, but without inscriptions. It's probable that the denominations were once painted on the top of these weights. Multiples of the Israelite shekel apparently were influenced by the Aegean culture, which operated on a binary system, and weights were marked as 1, 2, 4, 8, 16 and 40 shekels, and the *mina* during this period equaled to 50 shekels.

The commonly used scale weights of this period were made of stone, and for this reason even the Hebrew word for "stone," *evan*, often means a weight when used in the Old Testament.

A number of specific weights are mentioned in the Old Testament:

The beka, or half shekel: A beka a head, that is, half a shekel. after the shekel of the sanctuary. (Exodus 38:26)

The *pim* or two-thirds of a shekel: And the price of the filling was a pim. (I Samuel 13:21)

The third *shekel*: Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God. (Nehemiah 10:33)

The quarter shekel, or *rebah*, was suggested as a gift from Saul to Samuel the prophet: And the servant answered Saul again, and said: "Behold, I have in my hand the fourth part of a shekel of silver, that I will give to the man of God to tell us our way." (I Samuel 9:8)

In Akkadian the word *gerah* means "a grain of carob seed," which probably was connected with its small size of one-twentieth of a shekel: This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary - the shekel is twenty *gerahs* - half a shekel for an offering to the Lord. (Exodus 30:13)

Toward the end of the Israelite period, around 600 BCE the first coins made their appearance in the ancient Holy Land. This resulted in a major change in the role of weights. The coins, invented about 100 years earlier

in Asia Minor, were in effect used as pre-weighed weights and were stamped by the issuing authorities. In around 400 BCE the minting of coins began in the Holy Land itself, and the use of weights changed significantly. While weights were still occasionally used to weigh amounts of precious metals, most weights were used to verify the weights of coins.

Many kinds of ancient weights have been discovered in the Holy Land, and they serve to confirm what the Bible tells us about these denominations. Some of the weights actually carry inscriptions, but most of them are blank.



*Limestone Jewish shekel weights circa 9th-7th centuries BCE.
The weights are inscribed (from left) Nzf, pym, and beqa.*

Of course the Israelite weight system was not the only one in the Holy Land in ancient times. Other systems existed before and after, and yet others existed in places near and far at the same time. This is comparable to the pound system being used in some countries, while the decimal system is used in others. Even today, deep in the markets of cities like Jerusalem, Hebron and Bethlehem, one can see Bedouin women weighing fruits and vegetables using a rock of a particular size to balance their scales.

Many collectors of Biblical coins also become interested in ancient weights since these small weights were frequently used in monetary transactions - the weighing of silver or gold or other precious metals.

C 2001 David Hendin

The Numismatic Legacy of the Jews

A Book Review -by David Hendin

The Numismatic Legacy of the Jews: As Depicted by A Distinguished American Collection is a new hard cover book published by Stacks Publications/Numismatic Review: New York. Retail price \$125.00. The book is based on the magnificent coin collection belonging to Alan Casden.

As the late Leo Mildenberg writes in his foreword, "In a book devoted to one of the most important private ensembles of the coins of the Jews ever gathered, a short, general survey of the scholarly work done in the field seems appropriate, supplementing the detailed quotations of the literature..."

Dr. Mildenberg further observes that many interesting collections of ancient Jewish coins remain unpublished, and this book helps solve part of that problem. The book is handsomely designed with enlargements of key coins scattered frequently throughout. The book also contains several maps and eleven pages of photographic plates. Aside from Mildenberg's foreword, the text is written by Claudia Samuels and Ya'akov Meshorer; with editing, a preface, glossary, and catalog of the coins by numismatist Paul Rynearson.

The Numismatic Legacy of the Jews lists 228 coins from Casden's collection, which I understand from numismatist Ira Goldberg who advised Casden on most of his acquisitions, is more than five times that size. It seems a pity that the volume could not have contained the entire collection. However, it is clear that the coins selected for this book are among the highlights and, indeed, many of these coins would be the highlights of any collection of ancient Jewish coins in the world. Some of the highlights:

-A fabulous small group of rare Philisto-Arabla coins struck in Gaza, Ascalon, and Ashdod (nos. 1-21);-Not one, not two, but THREE of the excessively rare "menorah" coins of Mattathias Antigonus, the last Maccabean King. I do not believe that any collection in the world has as many examples! (nos. 44-46)

-The remarkable prototype Year I shekel of the Jewish War. To my knowledge, this is one of only two specimens known, and if you happened to have read my *Guide to Biblical Coins* (3rd Edition) page 173 you will know that I (sadly) did not buy this coin for a tiny fraction of the \$242,000 it was sold for in the Bromberg auction in 1991 (no. 79);

-An equally rare Year I quarter shekel of the Jewish War (no 83);

-Both types of excessively rare Year 5 shekels of the Jewish War (nos. 94, 95);

-incredible Bar Kochba coins including THREE Year I tetradrachms (nos. 96-98), the Year 1 denarius of Elezar (no. 99), and all four different types of the rare and popular "Abu Jara" large bronze coins (nos 100, 101, 119, 120);

-An aureus struck in the East (Antioch or Tyre?) with the IVDAEA DEVICTA legend. If this is not unique, it is certainly the best-preserved example (no. 149);

-Among the city coins I call your attention to three remarkable tetradrachms of Caracalla, one each from Ascalon (no. 169), Gadara (no. 192), and Gaza (no. 194).

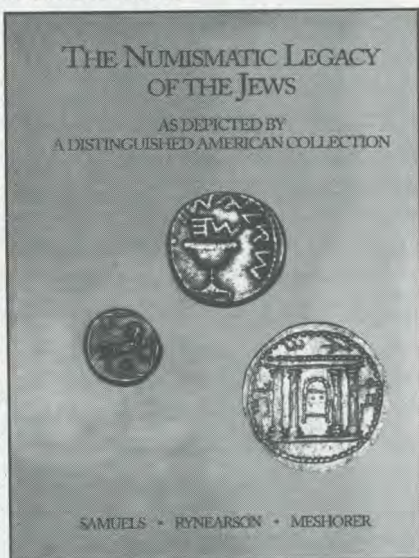
I have named only some of the great coins, and there is much, much more in this selection of Casden's collection. You'll have to look at the book to see it all for yourself.

Meshorer's brief summary of each city is authoritative, and follows his previous work in other books. Samuels' text is heavily dependent upon some of the established primary and secondary references already available. Her writing is clear, if occasionally reverting to jargon and discussions of things like "sacerdotal theocracy," for which even some classical numismatists will need to grab their theological dictionaries.

But let's not quibble here. The crux and true importance of this book is the coins, and many of them are wonderful. The photographic plates and also the enlargements are excellent. The overall production quality, cover, paper, and binding of the book are also first rate.

Serious collectors will want to have this volume in their libraries, even though if they already possess *Ancient Jewish Coinage*; *Guide to Biblical Coins*; and the *Bromberg / and II Auction Catalogs* they will already have photographs of most of the coins. This is also surely a book that many people will really want to leave on their "coffee tables."

Since it is so easy to look at and accessible, this book will cause more collectors to become interested in this fascinating field.



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25TH ANNIVERSARY COMMEMORATIVE MEDAL

of Community Synagogue in Rye New York.

In late 1948 and early 1949, a group of Jewish families met to found a Synagogue in Rye. They established Community Synagogue as a Reform congregation. The first Worship Service was conducted on February 4, 1949. 1973-74 marked the Silver Anniversary of Community Synagogue which had grown in service, program and community involvement. This silver medal has been struck in commemoration of this anniversary.

The medal is 99.9+% pure silver, struck in antique finish high relief by the Medallion Art Co., in Danbury, Conn. The obverse is dominated by a stylized menorah which carries out the spirit of the 25th anniversary logo and bears the legend, "25th Anniversary, Community Synagogue, Rye, N.Y."

The reverse depicts a solid Star of David on 3 levels with the upper triangle bearing an incused 3-tongued flame which symbolizes the 3 major functions of the Synagogue: House of Worship, Study and Assembly. The Hebrew inscription (Koh yihyeh zar'acha) is from Genesis 15.5, and is translated: "Thus shall be your seed", and was God's blessing to Abraham and his descendents. All Hebrew letters possess numerical value. The first word of the quotation is 25. Below the star are the Hebrew and English dates of both the founding and the anniversary years.

The medal was designed by Dr. Noel Seicol and Rabbi Robert A. Rothman. Rabbi Rothman is (in his words) a proud life member of A.I.N.A. and we are indebted to him for this article.



Breslau's Jewish History

The ownership of villages in the vicinity of Breslau by Jews is recorded from 1180–1208. The earliest evidence of Jews in Breslau is a tombstone dated 1203. In 1267 a church synod decided to restrict the rights of the Jews in Breslau but Duke Henry IV granted them privileges between 1270 and 1290. In 1347 the Jewish community was placed under the jurisdiction of the municipality. This medieval community owned synagogues, a bathhouse, and cemeteries, from which a number of tombstones have survived.

In the course of the 14th century, Jews were expelled from Breslau several times. In 1453, 41 Jews were burned at the stake and the rest expelled after they had been accused of desecrating the Host by the Franciscan John of Capistrano. An imperial privilege *de non tolerandis Judaeos* was given to Breslau in 1455 excluding all Jews from the city, excepting those visiting the fair. The prohibition remained until 1744.

From the beginning of the 16th century Jews began to visit the city, and sometimes stayed longer periods, in order to attend the fairs, which were important for trading throughout the neighboring countries. The municipal council gradually began extending visiting permits to Jews at other times. The Jews also instituted a special type of communal organization for those attending the fair. The "fair treasurers" (*Parnasei ha-Yarid*) represented the Jews to the authorities, levied imposts from them, which they assessed in accordance with Jewish law, and took precautions against thieves and swindlers. Associated with them were the "fair arbitrators" (*Dayyanei ha-Yarid*), two from Poland and one from Moravia, who were empowered to levy fines and impose the ban. The "fair committee" (*Va'ad ha-Yarid*) supervised dietary requirements for Jews attending the fairs. Functioning "between the fairs" were special officials appointed by the Council of the Four Lands. It levied certain sums from Jews attending the fairs, and also farmed out the right to convey *etrogim* for the Jews in Poland via the Breslau fair. These officials eventually became permanent residents of Breslau, as did a number of other Jews who attended the fairs.

Every native Jew over ten years of age and under twenty paid a tax of one gulden and over twenty a tax of two gulden while every foreign Jew a tax of one gulden. The general financial troubles caused by the Thirty Years' War proved favorable to Breslau Jews. In 1630 the authorities in Breslau even requested Jews to reside in the city. The importance of the Jews for trade with Poland led the authorities gradually to increase the number of Jews admitted as residents. These held various

degrees of restricted rights, and consisted of the *generally privileged* (*Generalprivilegierte*), the *privileged*, the *tolerated*, and the *Fix-Entristen*, i.e., those paying a regular fee for temporary sojourn, as well as the *Schutzgenossen*, i.e., persons employed in communal or private service. Through their trade with the Jewish merchant in Poland, Jews monopolized the entire Eastern trade and in 1689 the imperial treasurer found himself compelled to request the magistrate of Breslau to expel the Jews, against which request, however, the city protested. But by 1738, there became such an influx of Jews in Breslau that the city asked the emperor to expel them. The emperor granted this request and on December 9th the Jews left the city.

In the late 17th century individual Jews succeeded in obtaining limited rights of settlement in Breslau because of their usefulness to the imperial mint and their importance for trade with Poland and Bohemia-Moravia. The two categories of *Schutzjuden* ("protected Jews") enjoyed either imperial or municipal protection. They were grouped according to their place of origin in various synagogue congregations forming a loose union without a rabbi or cemetery since there was officially no community in existence. They combined with the congregations formed from about 1670 in the suburbs of Breslau.

After the capture of the city by the Prussians in 1741, the new authorities permitted the organization of a community limited to 12 families in 1744. The community acquired a cemetery in 1761, replacing the cemeteries of neighboring villages.

The illustrated medal of homage by the City of Breslau was presented to the German Emperor Frederick the Great. After he captured the city in 1744, he gave permission for Jews to be admitted again into Breslau.

In 1791 a new regulation divided the Jews into *Generalprivilegierte*, who formed the community; their relatives, *Stammnummeranten*; and *Extra-Ordinaere* i.e., those outside the privileged categories. Although the latter formed the majority, they were not recognized as members of the community. The community was led and controlled by the wealthy *generally privileged* Jews. The leading Breslau families were generally in favor of Haskalah and Reform tendencies. They



establish schools providing a modernized education for the poorer families. Such were the *Koenigliche Wilhelmsschule*, established in 1791, and the *Maedchenschule fuer arme Toechter* ("School for Poor Girls," 1801), which were recognized and encouraged by the government.

The "Storch" synagogue (1829) was the first large synagogue building to be constructed in Breslau. The first modern Jewish theological seminary, the *Juedisch-Theologisches Seminar*, was established in Breslau by Zachariah Frankel in 1854. With its celebrated library it became a center of Jewish scholarship and spiritual activity until 1938. It also published the first comprehensive Jewish learned journal, *Monatsschrift fuer Geschichte und Wissenschaft des Judentums* (MGWJ). The first Jewish students' fraternity, *Viadrina*, was founded in Breslau in 1886, as a reaction to the anti-Semitic tone of the general student bodies. The *Juedisches Volksblatt* was published in Breslau from 1895 to 1937, and the *Breslauer Juedisches Gemeindeblatt* from 1924 to 1938. The Blau-Weiss youth movement was founded in Breslau by Joseph Marcus in 1912. Jewish cultural activities expanded after World War I. A Jewish elementary school was established in 1921, followed two years later by a *Reformrealgymnasium*, both of conservative orientation. The "*Neuer Juedischer Schulverein*" established a school of Liberal orientation. A youth institute and a home for the aged was opened in 1930.

In November 1938, Jewish educational, cultural, and social activities were disrupted. All prayer houses, including the "New Synagogue" (completed in 1872), as well as schools, were destroyed. The "Storch" synagogue was the sole house of worship still standing after November 1938. Beginning in September 1941, Breslau Jews were driven from their homes and crowded into "Judenhaeuser," to be deported a few months later to Guessau, Tormersdorf, and other places in Silesia, and from there to Auschwitz. From April 1942 the remaining Jews in Breslau were deported directly to Auschwitz, Sobibor, Riga, or Theresienstadt. By 1943 only partners of mixed marriages and some children remained of the Breslau community. Of the 3,800 deported to Theresienstadt, only 200 survived. Most of the others who were deported also perished. The oldest cemetery, consecrated in 1761, was destroyed. The communal archives, founded in 1924, were preserved in a cemetery building. They were transferred to the Jewish Historical Institute in Warsaw in 1945.

After the war a community in Breslau was established by Jews from Poland, with the "Storch" as its synagogue. In 1960 there were about 1,200 Jewish families living in Breslau, and there were three Jewish producers' cooperatives. In 1967 a Yiddish state elementary school, that also provided secondary education, functioned in the city. After the Six-Day War most of the Jews who lived in the city emigrated to Israel.

ANTON GRIGORYEVICH RUBINSTEIN

Anton Grigoryevich Rubinstein was born in Vykhvatinetz, Podolia in 1829. His parents abandoned Judaism soon after his birth. He received his first piano lessons from his mother and appeared as a prodigy in Moscow in 1839, then in Paris and London. He won the approval of Liszt, was influenced by Mendelssohn whom he met in London. In 1848 he settled in St. Petersburg where in 1852 his first opera, *Dmitry Donskoy*, was produced; *Fomka durachok* (*Fomka the Fool*) and *Sibirskiye okhotniki* (*The Siberian Hunters*) were introduced in 1852.

In 1858, under the patronage of the grand duchess Elena Pavlovna of Russia he was appointed court pianist. In 1859 he founded the Russian Music Society and the St. Petersburg Conservatory in 1862. From 1871 to 1872 he directed the Vienna Philharmonic concerts and the next year toured the U.S. He was repeatedly acclaimed as a concert pianist in Europe and the U.S., and also gained renown for his own compositions. In 1890 he established the Rubinstein Prize, an international competition for young pianists and composers. Some of his compositions reflected the influence of his Jewish background, such as the operas *The Demon* (1871), *The Maccabees* (1875), *Nero* (1879), and *Sulamith* (1883); the oratorios *Paradise Lost* (1855), *The Tower of Babel* (1870), concertos for piano, violin, and cello, string quartets, trios, and *Moses* (1887). His works also included ten symphonies, sonatas, piano works, and over 100 vocal pieces. Little of his music, however, has remained in the concert repertoire. An English version of Anton Rubinstein's autobiography appeared in 1903.

The illustrated Rubinstein medal, of recent manufacture, was made by Russian artist I. Daragan and was struck at the Leningrad Monety Dvor.



T I B E R I A S

Tiberias is a city on the western shore of the Sea of Galilee, and the largest settlement in the Jordan Valley. The name usually appears in the Jerusalem Talmud as *Tivveryah*, and in the Babylonian Talmud as *Teverya*. The city is built upon a terrace of alluvial soil, lake sediment, and layers of basalt; the last is used as building material. It lies on a broad strip of land along the shore, where the ascent to the top of the mountains is relatively easy. It is geographically placed to serve as a trade, administrative and cultural center for the surrounding settlements. Because of the steep slopes of the mountains, the built-up part of the city is spread over a relatively large area. The old city lies only a few feet above the level of the lake and 690 ft. below sea level, while the newest part of the city, on the ridge to the west, reach to approximately 817 ft. above sea level, thus lying 1513 ft. above the level of the lake. This results in noticeable differences in temperature, rainfall, and vegetation within the city limits.

The city was built between 14 and 18 C.E. It was inaugurated in 18 C.E. and it is from this date that the age of the city was counted. It was named after the then-reigning Roman emperor Tiberius. It was originally unfortified and was planned in the Hellenistic style, with a palace at the highest point overlooking the rest of the city. The new city was declared capital of Galilee, and the government offices and treasury were transferred to it and the richer classes followed. The original population was mixed, including landless people and freed slaves. Since tombs were found while clearing the area for the building of the city, it was shunned by observant Jews.

At the time of the First Jewish War, Jewish fishermen comprised the majority of the population. The territory of Tiberias stretched from the Jordan northward, but its cultivable area was not large and the city relied more on fishing and industry, including glass and pottery making, mat weaving, woodwork, wool weaving, and fish raising in ponds. The city was organized on the Greek model, with a council whose members attended a special synagogue. At that time, Tiberias was already the most important city on the lake, which was sometimes called after it. It had a mint which coined under Antipas (from 19/20 onward) and Claudius (in 53), and from 99 to the reign of Elagabalus, when coinage was municipal. The earlier coins show a wreath of reeds (symbol of the lake), and the later ones have images of Zeus, Tyche, Sarapis, Hygiea, and Poseidon, thus indicating the stronghold of the Romans on the city; Hygiea symbolizes its warm springs, and an anchor or galley its connection with the lake.

Tiberias remained the capital of the Jews in the country until the transfer of the religious authorities to Jerusalem after the Arab conquest in the seventh century. The patriarch dominated the city, deciding in tax disputes and raising funds for the building of a wall in the late second century. The so-called Jerusalem Talmud was composed largely at Tiberias. Thirteen synagogues are mentioned in the sources, including those of the Babylonians and Tarsians residing there. The influence of the rabbis was so strong that the Hadrianeum (temple in honor of Hadrian) was never completed, and the statues in the public baths were destroyed.

In the fifth century the Christians established a community with a bishop in Tiberias. Benjamin of Tiberias was one of the heads of the Jewish uprising against the Byzantines at the time of the Persian invasion in 614. In 636 the city was taken by the Muslim Arabs, and it became the capital of the province of al-Urdunn. The Jewish community continued to exist under Arab rule, when Tiberias was a center of the tapestry and textile industry, and even under the Crusaders, 50 Jewish families survived. It was the capital of the principality of Galilee from 1100 to 1247.

In the 12th century, Maimonides visited Tiberias and was buried there in 1206. In 1562 the city was given by the Turkish sultan Suleiman I to Don Joseph Nasi, who tried to reestablish it as a Jewish city, but in the 17th century it fell into complete ruin. It was rebuilt in the 18th century by Sheikh Zahir al-Amr, ruler of Galilee. The Jewish community, which regarded Tiberias as one of the four holy cities of the Land of Israel, revived and was strengthened in 1777 by a group of *Hasidim*. Its walls were built by Ibrahim Pasha in 1833.

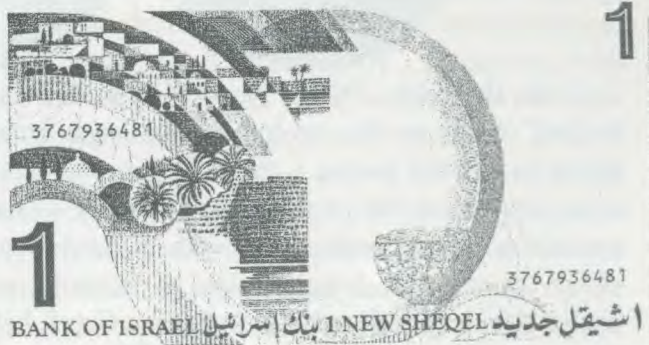
Tiberias was severely damaged by the violent earthquake of 1837, which destroyed most of the 16th-century city wall and caused the death of many inhabitants. According to one source, 1,000 Jews then lost their lives. Many of the surviving Jews fled to Jerusalem, but returned to Tiberias in the following years. On the site of the old settlement, in addition to the inhabitants belonging to the old *yishuv*, a modern Jewish community was established, given impetus with the founding of Jewish villages in the surrounding areas in eastern Lower Galilee at the beginning of the 20th century. Tiberias served as the center of these settlements.

In 1912–14, the first Jewish quarter outside the Old City confines, Shekhunat Ahvah, was built. After World War I, the town served as a base for *Gedud ha-Avodah* ("The Labor Legion"), which was then employed in road building in the vicinity. Throughout Mandate times it was the headquarters of a sub-district. In 1920 the ground was laid for the new Jewish quarter of *Kiryat Shemu'el* on the slope above the Old City in the

northwest; the site was chosen with a view to its relatively cooler climate, and was named after the High Commissioner Sir Herbert Samuel on the occasion of his visit to Tiberias. In the same year, the Tiberias hot springs came into Jewish possession, and the city began to be developed as a modern recreation center. In 1922 the Jewish population of Tiberias was 4,427 out of a total of 6,950.

In the 1936–39 Arab riots, there were repeated Arab assaults on Jews and over 30 persons were killed, although relations between the two communities remained generally tolerable. In 1944 the Jewish population was 6,000 out of a total of 11,310. At the beginning of the War of Independence, an undeclared truce existed between local Jews and Arabs. However, it was broken in April 1948 with an attack by Arabs who anticipated the Syrian invasion of the area. Following the *Haganah's* counterattack, all Arab inhabitants left in the same night, making Tiberias the first town of mixed population in the country to become all Jewish in the wake of the war; approximately 4,000 Jewish citizens remained. In the fall of 1948, many of the Old City's dilapidated buildings were blown up as a first step toward comprehensive city planning. In 1949 a large transitory camp for new immigrants was established on the slopes above *Kiryat Shemu'el*, which absorbed newcomers from southeastern Europe, Yemen, Iraq, Morocco, etc., bringing the number of Tiberias' inhabitants to 16,200 in 1952. In 1960 it increased to 20,843, and in 1968 to 23,600; in the mid-1990s Tiberias' population reached 35,900. Parts of the upper slopes were reforested and an avenue of trees and flower beds was laid out along the shore to the hot springs in the south. Tourism and recreation, based on the hot springs and centering on the winter months, constitute Tiberias' principal economic foundation. New hotels were constructed, mostly in *Kiryat Shemu'el*, but also on the shore.

The Tiberias State Medal was issued in 1965 and the One New Shekel Banknote of 1986 shows a stylized view of Tiberias on the reverse. The face of the note contains a portrait of Maimonides.



ABOVE HEROD'S HELMET

by Sandy Brenner

In 40 BCE, Herod the Great was designated King of Judaea by the Romans, who had effectively ruled Judaea since Pompey's conquest in 63 BCE. However, the bestowal of this title by the Senate did not immediately translate to actual rule on the ground; Herod achieved this only after he and his Roman sponsors defeated the last Jewish Hasmonean ruler in 37 BCE. Roman civil war later threatened Herod's rule when Octavian defeated Herod's ally Mark Antony at the battle of Actium in 31 BCE. Herod was clever and tenacious enough to gain the favor of Octavian after the defeat of his ally, and when Octavian became the emperor Augustus, Herod continued to rule in Judaea as Rome's loyal client king until his death in 4 BCE. Herod was a ruthless ruler and was generally hated by his subjects, but he was also a remarkable builder. His architectural accomplishments include the expanded and rebuilt Temple in Jerusalem, the city port of Caesarea and the desert fortress at Masada.

Herod minted only bronze coins during his reign. (Fig.1) Of these, the largest bronze depicts a military helmet on the reverse. Above the helmet is a star-like object, which is generally interpreted as representing a celestial star. Based on the examination of several such coins and evaluating other information presented below, I believe that this "star" is actually a decorative crest attached to the helmet.



In the early 1990s, David Hendin convincingly established that the central object on the reverse of the large bronze of Herod the Great is indeed a military helmet.¹ Previously it was thought that this object on the coin might have been an incense burner or a vessel of some sort. Hendin established this identification with a number of arguments including his discovery of a leaf design on one particularly well preserved coin that was similar to a leaf design that decorates a Greek helmet.²

Michael Grant³ proposed that the star like object may refer to a star mentioned in the Hebrew Bible⁴ and may have been intended by Herod to suggest that he could be the Messiah. David Hendin,⁵ Ya'akov Meshorer⁶ and Jodi Magness⁷ have suggested that the star above the helmet is associated with the Dioskouri and would therefore be a celestial star and not a crest. There are many examples of ancient Greek and Roman coins that depict celestial stars suspended above the helmet and not attached, such as those that display the caps of the Dioskouri (e.g., Sear⁸ 3629,3631).

An example of a cap and star of the Dioskouri is depicted in stone work found at Samaria. (fig. 2) Though there are some similarities between the cap and star of the Dioskouri and the helmet and crest on Herod's coin – I believe these similarities are only superficial. First, the Dioskouri cap is conical while Herod's helmet is hemispherical. Second, Dioskouri stars have often have eight points while Herod's crest has six. Third, Dioskouri caps normally come in pairs representing the twin deities of Castor and Pollux (a matching stone object was also found at Samaria) while Herod depicts a single helmet. So if the object on Herod's coin is not a star of the Dioskouri, then what is it?



I propose that this object is not a celestial star but a helmet crest affixed to the helmet by a crest post.. The first fact that leads me to this conclusion is the appearance of the device. A careful visual examination of the object above the helmet reveals that of the six "rays" emanating from the star, the ray that points toward the helmet is the longest. In addition, the downward ray touches the helmet as though it were attached. Thus, I believe that this ray is actually a post mounted on top of the helmet which supports a star-like decorative crest. The helmet (fig. 3) shown is a photo of a first century CE Roman helmet with cheek pieces similar to the one that is depicted on the Herod coin. I submit that the crest post on the Roman helmet corresponds to the vertical device at the top of the helmet

on Herod's coin. The crest on the helmet would have been made of organic material, such as horsehair, and therefore would not have survived. However, I have found other examples of coins which depict star-shaped helmet crests. One such case is a Greek coin from Orthagoreia (fig. 4) circa 350 BCE (Sear 1435,1436) which shows a star-like crest that is clearly attached to the helmet by a crest post.

Further, an analysis of the use of helmets, crests and stars as devices on other ancient Jewish coins supports the conclusion that the object above Herod's helmet is a decorative helmet crest. Ancient Jewish coins were minted only during a 268 year period beginning with the Hasmonean Dynasty in 134 BCE and ending with the Bar Kokhba or Second Jewish Revolt against Rome in 135 CE.

During that 268 year period, in addition to Herod's large bronze, there are three other ancient Jewish coins that depict helmets. In chronological order these coins are: [1] a coin of John Hyrcanus I, (fig. 5) the Hasmonean who ruled Judaea as High Priest from 134 to 104 BCE (Hendin 462), [2] the smaller bronze of Herod the Great (figure 6), and [3], a coin of one of Herod's sons, Archelaus, who ruled Judaea as a Roman client king from 4 BCE to 6 CE (figure 7).



Fig. #5



Fig. #6



Fig. #7

It is significant to note that all three of the helmets depicted on these coins have crests. Thus the depiction of a helmet with a crest on Herod's large bronze would be consistent with the depiction of helmets on ancient Jewish coins before, contemporaneous with, and after the issuance of Herod's large coin.

Comparing the two helmet coins of Herod the Great (figures 1 and 6), both minted in 37 BCE, the appearance of the helmet on the large bronze is similar, almost identical, to the helmet on the smaller bronze. Both have hemispherical shapes, horizontal rims and cheek pieces. Since the helmet devices are almost identical in other respects and the object above the helmet on the smaller coin is clearly a crest and is recognized as such, it is then logical to conclude that the object above the helmet on the large bronze is also a crest.

Only two ancient Jewish coins depict stars -- and neither of these are associated with helmets. The first (fig. 8) is a star on a coin of the Hasmonean King Alexander Jannaeus (103 to 76 BCE). This is a distinctive eight-pointed spoke type star. This stylized spoke star appears frequently (e.g., Sear 2010, 2025, 6493) on ancient coins and has a strong historical Greek Macedonian connection.⁹ This eight pointed spoke-star is quite different in shape from the more wispy six pointed star-like object above the helmet on Herod's coin so it seem unlikely that the spoke-star was a model for Herod.



The other use of the star on an ancient Jewish coin was minted about 137 years after the death Herod the Great during the Bar Kokhba War, also known as the Second Revolt against Rome in 132-135 CE. The largest silver coin struck by the Jewish insurgents during the conflict is the *sela* (figure 9) which depicts the facade of the Temple in Jerusalem in which a star is often represented above the Temple. This star is interpreted as referring to a specific individual, Simon Bar Kochba, the leader of the revolt whose name means "son of a star". Thus, this star also represents a discrete case with distinctive history and would not have been part of a tradition connected to Herod's coin.

Does the large bronze coin of Herod the Great depict a helmet crest? We see a tradition contemporary with Herod of using helmets with crests on coins and a less relevant tradition involving stars. We have the striking similarity of the helmet image on the coin with an ancient helmet sporting a crest post. Perhaps the most compelling argument may simply be a close visual examination of the coin of Herod the Great which reveals that one of the "rays" appears to be a post supporting a crest. You be the judge.

END NOTES: 1) D. Hendin, *Guide to Biblical Coins*, (Amphora 1996), pgs.103-105. 2) Hermann Pflug, *Antike Helme*, (Koln 1989), p.8 3) Michael Grant, *Herod the Great*, (American Heritage Press 1971), pg. 205 4) What I behold will not be soon: A star rises from Jacob, A scepter comes from Israel"Numbers 24,17 5) D. Hendin, pg.104 6) Ya'akov Meshorer, *Jewish Coins of the Second Temple Period*, (Am Hassefer Publishers, LTD), pg. 65 7) Jodi Magness, *The Cults Of Isis And Kore At Samaria-Sebaste In The Hellenistic And Roman Periods*, Harvard Theological Review, April 2001 8.) David Sear, *Greek Coins and their Values*, (Seaby, 1979), volumes I & II. 9. The spoke-star also appears on modern Greek coins such as the 100 Drachmai, 1990 -1994.

Brush Up Your Knowledge of Israeli Currency

By Shmuel Aviezer

If you are an avid collector of Israeli currency you may know the answers to most, if not all, of the questions set forth hereunder. But, if you are only curious, the information contained therein might enhance your interest in Israeli currency.

A) For many years the Bank of Israel used to issue a special coin to celebrate the Hannuka, the Festival of Lights. On many of the coins, a Hannukia (Hannuka Lamp) of one of the Diaspora Communities was depicted. In the 1963 I.L. 5 coin, incorporating a Hannuka Lamp from the North African Community, a design error passed undetected to be discovered only after the coin was distributed to the subscribers. Do you know what was that error?

B) On six circulation coins issued through the years two eight-rayed stars were illustrated on their denomination side. Which are the coins and what are the historical origin of these stars?

C) The commemorative coins issued by the Bank of Israel usually carried a legend in English, beside the natural use of Hebrew, to indicate the face value. Yet, six such issues were minted without an English inscription. Can you name them?

D) Under what title the following locations were assembled in Israeli special coin issues? Quamran, Herodian, Valley of Kidron, Capernaum, Akko, Jericho, Caesarea, Jaffa, Sea of Galilee.

E) What is the specific ancient motif that was illustrated on more than one Israeli coin?

F) In the Independence Day coin of 1974, commemorating the revival of the Hebrew Language, there appears to be an uncusomary concept of the design. Can you detect it?

G) On which Israeli banknotes are the name of the designers inscribed?

H) What is the building shown on the back side of the banknote denominated at NIS 20.- which portrays the image of Mr. Moshe Sharett?

I) There are at least 15 Israeli Circulation coins that carry botanical motifs. Can you name them?

J) There is one place in Israel where currency held there is not regarded as money". Where is that place and why?

Here are the answers

A) The Hannuka Lamp from the North Africa as depicted on the special coin, has ten censers in one row instead of the usual nine. The original Hannukia has the correct number but the final design as prepared by the Shamir Brothers contained ten censers through an oversight. Usually, Hannuka lamps have eight censers in one row while the auxiliary candle, called the "*Shamash*", which lights the other eight candles, is placed in a separate location. The positioning of all the censers in this Hannukia in one row probably led to this oversight.

B) The six coins are:

- 1) I.L. 1.-, first issued September 1967.
- 2) I.L. 5.-, first issued 21.9.1978
- 3) 1/2 sheqel, first issued 24.2.1980
- 4) 5 sheqalim, first issued 10.9.1981
- 5) 10 Sheqalin, first issued 25.2.1982
- 6) 50 Sheqalim, first issued 8.3.1984

The eight-rayed stars originated from the ancient Jewish coins issued under the reign of the Hasmonean King Alexander Janneus (103- 76 B.C.E.)

C) The commemorative coins devoid of an English legend are:

- 1) Gold coin depicting B.Z. Herzl issued in 1960 in the denomination of I.L. 20.
- 2) Half Shekel Purim coin - 1961 (5721)
- 3) Half Shekel Purim coin - 1962 (5722)
- 4) Gold coin showing the effigy of Chaim Weitzmann issued 1962 (5723) in two denominations: I.L. 50.- and I.L. 100.-
- 5) Bank of Israel Commemorative Gold coin 1964 (5725) face value: I.L. 50.-
- 6) Gold and silver issues of the special coin portraying David Ben-Gurion issued 1974 (5735); face value I.L. 25.- and I.L. 500.-

D) All the mentioned places were incorporated, one in each coin, in the special series of "Sites in the Holyland", issued yearly between 1982 (5743) and 1990 (5751).

E) The ancient motif is the three pomegranates minted on coins issued during the war of the Jews against Rome (66-70 C.E.). It appears on the 500.- pruta (1952), I.L. 1 (1967); 10 new agorot (1980) and on the Pidyen Haben (Redemption of the Firstborn) special issues of 1976 and 1977 (5736, 5737).

F) The basic idea of the graphic artist was to display a cluster of newly-coined words in Hebrew as initiated by Eliezer Ben-Yehuda, the father of modern Hebrew. It shows a megillah (scroll) from which words roll out. Yet, usual megillah is held in the left hand and the inscribed parchment is rolled out to the right, contrary to what is shown on the coin. It is presumed that the artist's intention was more illustrative than clinging to realities.

G) The banknotes of the second series of the Bank of Israel issued 1959-1960 are the only Israeli banknotes that carry the names of their designers. Gabriel Shamir designed I.L. 1/2 (the woman-soldier), front-I.L. 1.Fishernan, both sides; I.L. 5.- Labourer, both sides; I.L. 10.- scientist, front; I.L. 50.- young pioneer, both sides. Yaacov Zim designed I.L. 1/2 back; I.L. 10 back.

H) This is the original building of the Herzllia High School in the center of Tel Aviv, where Mr. Moshe Sharett, later to become Foreign Minister and Prime Minister of Israel, studied and graduated in 1910. The building was demolished years ago to vacate the space on which the first Israeli skyscraper (140 meters high) has been built.

I) These coins are:

- 1) 25 mils 1949 cluster of grapes
- 2) 25 pruta 1950 cluster of grapes
- 3) 50 pruta 1949 vine leaf
- 4) 100 pruta - 1949 palm tree
- 5) 10 agorot - 1960 palm tree
- 6) 1 new agora - 1980 palm tree
- 7) 250 pruta - 1950 Three palm branches

- 8) 500 pruta - 1952 Three pomegranates
- 9) I.L. 1. - - 1967 Three pomegranates
- 10) 10 new agorot - 1980 Three pomegranates
- 11) 1 agora 1960 Three ears of barley
- 12) 5 agorot 1960 Three ripe pomegranates
- 13) 50 sheqalim - 1984 Lulav between two etrogim
- 14) 5 agorot - 1985 Lulav between two etrogim
- 15) 1 new sheqel - 1985 Lily
- 16) 10 new sheqalim - 1995 Palm tree with two baskets of dates,

J) That place is the Bank of Israel, the central Bank of the State. This is explained by article 29 of the Bank of Israel law 5714 - 1954 which says: "All currency is a liability of the Bank, against which the Bank shall hold, as cover, assets in its favour; however currency held by the Bank shall not be regarded as currency issued and shall not be a part of the assets or liabilities of the Bank."

AINA SELLS ERROR MEDALLIONS

The American Israel Numismatic Association had a surprise upon opening a shipment with 700 of its 2001 annual membership medals. They had all been muled. The medallion is illustrated on the front cover of this issue. The reverse has the phrase *Ani Ma'amin* which is Hebrew for "I Believe." On the obverse mule is the icon and logo from the University of California. The motto there is "*Let There Be Light*." Dubbed the "Ani-mule" by A.I.N.A., the organization is selling the mules to both members and non-members. AINA members can purchase the ani-mule for \$5.-, non-members at \$6.50. Sales are on a first come - first served basis. Orders to A.I.N.A., Florence Schuman, treasurer. 12555 Biscayne Blvd. #733, N. Miami, Fl. 33181

JEWISH HISTORY IN MEMEL

The town of Memel in the district of Königsberg, East Prussia was founded in the 13th century as a port on the Baltic Sea. The earliest existing document in which Jews are mentioned occurs in connection with the adjournment of the diet by Duke Albrecht. The document is dated April 20, 1567, and refers to an edict when he decreed their expulsion from the city. In 1664 the Great Elector of Brandenburg permitted a Jewish merchant from the Netherlands, Moses Jacobson de Jong, the right of residence to settle in Memel. De Jong, who carried on an extensive business, was compelled by financial difficulties to leave and after that Jews were permitted to visit the city only for the annual trade fairs. Furs and Hebrew books were important articles of trade. Only after the Prussian edict of 1812, which granted emancipation of Jews in Prussia, were they able to settle freely in Memel. The extensive commerce in wood carried on with Russia attracted many Polish and Russian Jews among others to the city.

In the 19th century the community consisted of Eastern European and Prussian Jews. The former had settled in the port in connection with their trans-Baltic business and formed the majority of the Jewish population which in 1880 accounted for 80% of the total number of Jews. The Jewish community was not organized until 1862, when the *hebra kaddisha* (burial society) was established. Israel Lipkin (Salanter), founder of the Musar movement, lived and taught in Memel 1860–80, founding a *bet midrash* and societies for Torah Study, and publishing here the short-lived periodical *Ha-Tevunah* (1861). Isaac Ruelf, one of the spiritual leaders of German Jewry, was rabbi of Memel from 1865 to 1898. He established a *Talmud Torah* and a Jewish hospital as well as instigating a method of religious instruction. He devoted much effort to alleviating the plight of Russian Jews.

In later years there was an increased influx of Jews from Germany. The number of Jews grew from 887 in 1867, to 1,214 in 1900, and to over 2,000 in 1910. Each group had its own synagogue and communal institutions, but the official community administration was run by German Jews.

After World War I, the League of Nations adopted the Memel Convention (1924), whereby the city became an autonomous region under Lithuanian rule. As the country's only seaport, it played an important role in the economic life of Lithuania, and there was a steady influx of Jews into the city in the inter war period. In March 1939 it had a Jewish population

of approximately 9,000 (17% of the total). Most of the Jews were engaged in commerce but there were also a few industrialists.

On March 22, 1939, the Germans occupied Memel and incorporated it into the Reich. Most of the Jews managed to flee to Lithuania, where they later shared the fate of their coreligionists. In 1970 the estimated Jewish population was less than 1,000. There was no synagogue, cemetery, or organized religious life.

While under German rule prior to the Memel Convention, Memel, like all other German areas resorted to the issuance of notgeld currency due to the financial crisis. These notes illustrate the logging and shipping virtues of the city.



The David Yellin Teacher's College Medal

Yehousha Yellin 1843–1924) was born in Jerusalem, the son of the prosperous Yellin-Tavia family from Lomza, Poland, that immigrated to Erez Israel in 1834. He married into the Yehuda family of Baghdad and learned Arabic and oriental customs in the home of his father-in-law, Shelomo Yehezkel Yehuda. In 1860, under the auspices of the British consul, James Finn, his family purchased land in the village of Kalonya (Colonia) on which the settlement of Moza was established in 1891. Yehoshua was one of the founders of *Nahalat Shivah*, the third Jewish quarter of Jerusalem built outside the Old City by residents of the city in 1869.

His son, David Yellin, born in Jerusalem in 1864, was a distinguished teacher, writer, scholar, and one of the leaders of the *yishuv*. David studied at the *Ez Hayyim Yeshivah* and also acquired a general education and knowledge of both Eastern and Western languages. In 1882 he became a pupil (later teacher) in Jerusalem at the Alliance Israelite Universelle school and at the Laemel school. In 1903 Yellin was one of the organizers of the founding conference of the Teachers' Association at *Zikhron Ya'akov* and was the association's president. In 1912 he became deputy director of the teachers' seminary founded by the *Hilfsverein der Deutschen Juden* in Jerusalem. During the language controversy, when the *Hilfsverein* tried to introduce German as language of instruction, he founded the Hebrew Teachers' Seminary and was its principal until his death. In 1926 he was appointed professor of Hebrew poetry of the Spanish period at the Hebrew University.

His knowledge of Arabic language and literature brought him to a deep understanding of Hebrew poetry written in Spain, and he published a number of works by Spanish Hebrew poets.

Yellin was active in the development of Jerusalem and its institutions, participating in the establishment of new quarters and public buildings such as the *Zikhron Moshe* quarter, the Laemel school, and the *Bet ha-Kerem* Seminary. Yellin was a member of the *Va'ad haLashon* Hebrew Language Committee. He also helped to establish the National Library and organize *B'nai B'rith* in the country. He was a member of the Ottoman parliament (1913) and a leader of the Jewish community's aid committee during World War I.

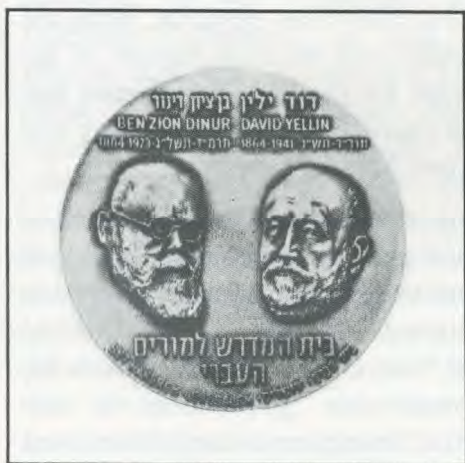
He was among the first public figures in the country to join the Zionist movement openly, took part in Zionist Congresses, and in 1917 was exiled by the Turks to Damascus. From 1920 to 1925 he was a member of the Jerusalem Town Council and deputy mayor, introducing the municipality's

first Hebrew seal. From 1920 to 1928 David was chairman of the National Council of the Jews of Palestine and appeared as a Jewish representative on the League of Nations "Wailing Wall Committee" (1931).

David Yellin was a symbol of the integration of the *Ashkenazi* and *Sephardi* communities in Erez Israel, which was also expressed in his scholarship. He was also a leader in education as it developed in the *yishuv*.

Ben Zion Dinur (1884–1973) received his education in Lithuanian *yeshivot*, at Berne University, at the Berlin Hochschule, and at Petrograd University. He taught in several Jewish schools, at Jewish teachers' training colleges, and in "oriental studies" courses. He was also active in the Zionist and Jewish Labor movements and in the problems of Jewish education. In 1921 *Dinur* settled in *Erez Israel* and from 1923 to 1948 served as a teacher and later as head of the Jewish Teachers' Training College, Jerusalem. In 1936 he was appointed lecturer in modern Jewish history at the Hebrew University and became professor in 1948 and professor emeritus in 1952. He was elected to the first Knesset on the Mapai list and served as minister for education and culture from 1951 to 1955, when he was responsible for the 1953 State Education Law, which put an end to the prevailing party "trend" education system. From 1953 to 1959 Dinur was president of *Yad Vashem*. In 1973 he was awarded the Israel Prize in education.

The portraits of David Yellin and Ben Zion Dinur are featured on the David Yellin College State Medal issued in 1983. The reverse of the medal shows the college building and the inscription in Hebrew and English: *The David Yellin Teacher's College 1913-1983*.



THE FIRST JEWISH PREMIER OF FRANCE

Leon Blum was the first Jew and the first socialist to become premier of France. He was born in 1872, the son of a wealthy Alsatian merchant. Blum graduated with the highest honors in law at the Sorbonne. At the age of 22, he was recognized as a poet and writer. His publications included *Du Mariage* 1907; *Marriage*, 1937 and created a sensation because of its advocacy of trial marriage. These ideas were quoted against him years later when he was premier. Blum was also a brilliant literary and drama critic. Blum was appointed to the Conseil d'Etat, a body whose functions included the settlement of conflicts between administrative and judicial authorities. He rose to the high rank of "Master of Requests," one of the principal offices in the Conseil d'Etat.

Always conscious of his Jewish origin, Blum was brought into active politics as a result of the Dreyfus Affair. His close association with Jean Jaures, whom he greatly admired, led to his joining the Socialist Party in 1899. Blum was first elected to the Chamber of Deputies in 1919. When the party split in December 1920, and the Communist section won a majority, securing the party machine, funds, and press, Blum helped to reconstruct the Socialist Party so successfully that he is considered one of the founders of the modern French Socialist Party.

Blum led the opposition to the government of Millerand and Poincare and supported Herriot's Cartel de gauche in 1924. In the 1928 elections, the Socialist Party won 104 seats but Blum himself was defeated. A year later, however, he was elected for Narbonne, and was reelected for this department in 1932 and 1936. The 1934 Paris riots resulting from the disclosures of the Stavisky financial scandal were an early portent of the danger of fascism, and Blum began to work for the left-wing alliance that became the Front Populaire. In 1936 the Front won a large majority and Blum, its chief architect, became premier (on June 4).

His government introduced the 40-hour week, nationalized the Bank of France and the war industries, and carried out a far-reaching program of social reforms. The most difficult problem was that of national defense in the face of the growing power of the Rome-Berlin axis. However, in the face of the challenge of the Spanish Civil War, Blum, confronted with the negative attitude of the British Conservative government to the Republican Forces, decided on a policy of "nonintervention" which was described by his critics as appeasement of the Axis powers. At the same

time his social reforms aroused the bitterness of industrialists who openly refused to cooperate with the government. The right wing, which showed pro-German tendencies, conducted a violent campaign of personal vilification against Blum tinged with anti-Semitic undertones. In 1937, on June 21, Blum resigned, after parliament had refused to grant him emergency powers to deal with the country's financial problems. He served as vice-premier in modified Popular Front governments and as premier again, for less than a month, in 1938, during the Nazi invasion of Austria.

After the French collapse in 1940, he was indicted by the Vichy government on charges of war guilt and was brought to trial. His brilliant defense confounded the Germans as well as the "men of Vichy" and the former ordered the suspension of the trial. Blum was returned to prison and was freed from a German concentration camp by U.S. forces in May 1945. He was given an enthusiastic welcome both in France and in international labor circles.

After the liberation of France, he emerged as an elder statesman and negotiated the vast U.S. credit to France. In 1946 he formed an all-Socialist "caretaker" government, whose vigorous policy left a deep impression even though it only survived for a month. Blum then retired from public life, except for a brief period as vice-premier in a 1948 government. He is considered one of the great figures in the French Labor movement and an architect of the Socialist International between the two world wars.

Sympathetic to Zionist aspirations, Leon Blum, was one of the founders of the "Socialist Pro-Palestine Committee" in 1928. He readily accepted Weizmann's invitation to join the enlarged Jewish Agency and addressed its first meeting in Zurich in 1929. Blum took a leading part in influencing the French government's pro-Jewish vote on the UN decision on Palestine in 1947. He was also instrumental in preventing British diplomatic pressure from stopping the flow of Jewish illegal immigration from Central Europe through France to Palestine.



The Petrograd Conference

It was thought that the bitter and often inhumane treatment of the Jews in Russia during the Czarist regimes would come to an end after the February, 1917 Russian Revolution when for the first time a new democratic regime was established. The Petrograd Conference which was the seventh national conference of the Russian Zionists was opened on June 6, 1917. It was attended by five hundred and fifty-two delegates, representing more than 140,000 shekel holders from 680 cities and towns.

In the new democratic Russia, the conference demonstrated the growing power of Zionism among Jewry and defined the Russian Zionists' attitude toward the problems of the World Zionist movement and the rebuilding of Erez Israel. It discussed the specific problems of the Russian Jews under the new democratic regime with the hope of expanding the movement, which up to that time had acted mainly illegally.

Jehiel Tschlenow and Menahem Ussishkin were elected as presidents of the conference. In his opening address, Tschlenow said that the main task of the conference was to lay the foundations for Jewish national autonomy in Russia, as well as to emphasize the Jewish people's aspiration to return to Erez Israel. Menachem Ussishkin spoke of the need to immediately mobilize Jewish capital for settlement work, especially for the purchase of land in Erez Israel and to train pioneer workers. Alexander Goldstein proposed the holding of a referendum in order to prove to the world that Erez Israel was the desired country of every Jew. These proposals were enthusiastically accepted.

Isaac Gruenbaum and Julius Brutzkus delivered speeches based on the Helsingfors Program for Zionist Diaspora activities in light of the new situation in Russia. There was a spirited debate about the authority and character of the Jewish community as the nucleus of self-government. Unfortunately, the usual bickering and fighting amongst the different factions occurred. When the conference rejected Gruenbaum's proposal to exclude religious matters from the control of the communal boards, a 40-delegate group of his followers declared that none of them would enter the movement's executive bodies. According to one resolution a Zionist was allowed to be a member of another political party, as long as it was not Jewish and provided that it was approved by the local branch of the Zionist movement. Another resolution read that the Zionist Organization would participate in the elections as an independent party.

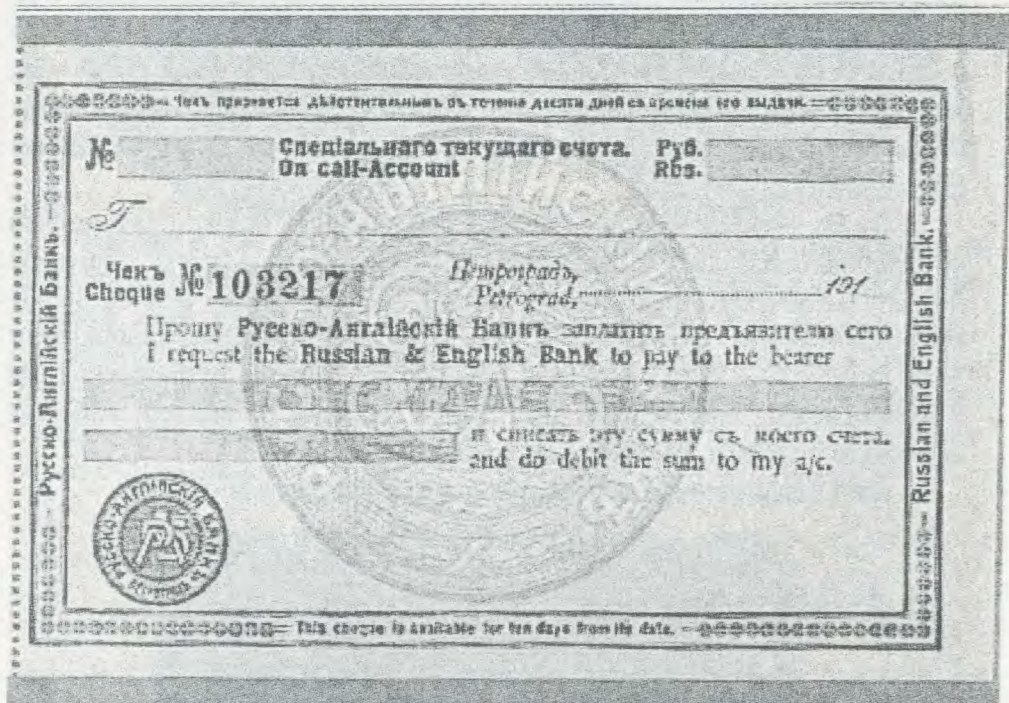
The conference unanimously agreed that educational and cultural actions should be recognized as one of the main tasks of Zionist work, and

the Tarbut society should be recognized as the only institution to do this work.

The Tarbut society was a Hebrew educational and cultural organization maintaining schools in most Eastern European countries between the two world wars. Especially active in Poland, it maintained elementary and nine secondary schools, kindergartens, four teachers' seminaries, an agricultural school, and evening schools, and published periodicals, curricula, and textbooks. Instruction was given in Hebrew, and biblical and modern Hebrew literature, and the education was Zionist oriented, promoting pioneer settlement in Erez Israel.

This seven-day Petrograd Conference was the last free countrywide expression of the Russian Zionist movement. The October Revolution of the same year put to an end all hopes for Jewish equality in Russia. It became the beginning of the Communist era and was the starting point for the liquidation of the Russian Zionist movement and of Jewish life in the Soviet.

A Russian & English Bank unissued check from Petrograd serves as the numismatic illustration.



The First President of Czechoslovakia

Thomas Garrigue Masaryk was born in 1850 into a poor family in southern Moravia and as a child he was imbued with the popular Catholic anti-Semitism. Impressions gained from Jewish schoolmates made him change his opinions. He studied at Vienna University and in 1882 was appointed professor of philosophy at the newly founded Prague Czech University. He was elected to the Austrian parliament in 1907.

In his *Scientific and Philosophical Crisis of Contemporary Marxism* (1898) he asserted that, contrary to Marx's definition, Jews are a homogeneous nation, although they have given up their language. Masaryk conceived Zionism mainly in the moral sense. He strongly believed that it was impossible to be a Christian and an anti-Semite, and he considered that it was his duty to eradicate anti-Semitism from his people.

He was enthusiastically received by American Jewry upon his visit there in 1907 and established connections with Jewish and Zionist leaders such as Louis Brandeis, Julian Mack, Louis Marshall, Stephen Wise, and the Bohemian-born congressman Adolf Joachim Sabath as well as with Nahum Sokolow and later Weizmann. When elected president of Czechoslovakia (1918) he declared that Jews would enjoy equal rights with other citizens and expressed sympathy with Zionism. He also supported the claims for the recognition of the right of a Czechoslovak citizen to declare his nationality as Jewish.

By his personal example Masaryk did much to combat anti-Semitism in Czechoslovakia. In 1927 he visited Palestine, taking a special interest in the new settlements, their social problems and aspirations, and the newly established Hebrew University. In 1930 a Masaryk forest was planted near Sarid, and in 1938 Kefar Masaryk, a settlement founded by pioneers from Czechoslovakia, was named after him. Tel Aviv conferred honorary citizenship on him in 1935 just two years before he died.

The Czechoslovakia 100K banknote of 1931 bears his portrait.



A SYNAGOGUE COIN FROM POSEN

Recently, while browsing through the "Synagogue" listing on ebay on line auctions, your editor found an unusual numismatic item which he never seen before. It is a metallic coin with the number 10 on the reverse side. The obverse contains an inscription SYNAGOGEN GEMEINDE SCHLAGHIMARKE and in the center POSEN. The coin has been holed, not on the top as usually made when a coin is pierced for suspension, but on a blank space below the inscription which does not deface any of the lettering. The coin was definitely holed for stacking on a spindle, probably for counting or sorting purposes if there were other denominations, which might date these prior to the invention of the cash register. But what were they used for? That's the question. Could it be a admittance token for the ritual mikveh?



Poznan is one of the most ancient and leading Jewish communities of Poland-Lithuania. Jews lived there in 1379. The development of the community was interrupted in 1447 when a fire ravaged the town, impoverishing the Jews. The first signs of economic recovery appeared during the second decade of the 16th century, inaugurating a period of progress and spiritual efflorescence which lasted until approximately the close of the century.



Then one of the largest Jewish communities in Poland-Lithuania, with ancient wooden synagogues and stone houses, it became the Jewish center of Great Poland. Its rabbis, among the most prominent authorities of the generation, were recognized throughout the country and the "sages of Poznan" were renowned. Nevertheless this period of prosperity was marked by a severe struggle with the local populace and the monks. The townsmen repeatedly endeavored to hinder the retail trade of the Jews, to restrict the number of houses in the Jewish quarter and beyond it, and to expel new Jewish settlers. Students of the Jesuit seminary organized bloody attacks and after a fire in 1590, the Jewish quarter was abandoned for two years.

Jesuit persecutions were renewed in 1607, and in the wake of another fire the Jews temporarily settled on the outskirts of the town, from where they were expelled in 1620. The plague known as St. Anthony's Fire claimed a number of victims and those who fled at this time did not return. The burden of taxation became severe and attempts to raise funds by new lease methods did not alleviate the financial plight. There was constant recourse to loans but these were insufficient for the growing needs and settlement of former debts.

As German merchants from Silesia penetrated the region, trade rivalry grew. Jewish traders at the fairs in Brandenburg, Gniezno, Frankfort on the Oder, met with difficulties that reduced their sources of livelihood. In riots in 1639 some lost their lives and property was destroyed. Famine and plagues following the Swedish War (1655–60) and renewed riots brought economic ruin and accelerated the depletion of the community. A call for assistance to the communities of Germany and Bohemia (1674) failed to raise sufficient funds for charity or for redemption of the *Sifrei Torah*, mortgaged in payment of debts which amounted to 60,000 zlotys to the nobility alone.

In 1759 the conquering Prussian army imposed an enormous fine of 2,676 guilders. Another fire in 1764 destroyed 76 houses and claimed many victims. The debts of the community increased to unprecedented figures to 686,081 guilders, with 27,800 guilders annual interest. A royal commission failed to solve the problem of the debts.

Poznan was changed to Posen under Prussian rule (1793–1807) and general elementary and secondary schools were opened to Jews. After the fire of 1803, in which the Jewish quarter was again severely damaged, the Prussian government decided not to rebuild the Jewish quarter for hygienic reasons and to allow the Jews to settle in any part of the town, with the sole reservation that they should have no more houses than they had previously owned.

During the period of the Grand Duchy of Warsaw (1807–13), the Jews was burdened by new taxes, the recruits' tax and the kosher meat tax. Germanization of the Jewish community was partially achieved during the 1850s. When delegates of the Jews were elected to municipal institutions in 1853, Poles for the first time were in the minority. Relations between Germans and Jews improved and, as a result, Germanization was intensified. The ties between the community of Posen and those of Prussia and central Germany were strengthened while those with communities to the east weakened. A magnificent synagogue was built and rabbinical conventions were held there in 1876, 1877, 1897, and 1914.

The defeat of Germany in World War I and the annexation of Poznan by Poland came as a severe blow to the Jews, who had supported Germany in the struggle (1918–19). The renewal of Polish rule was marked by riots and clashes and the community rapidly declined. By the late 1930s, only about 2,000 Jews remained in the city.

The youth of Poznan attended two educational institutions: the bet midrash (or the synagogue) and the yeshivah. In the bet midrash they studied in three classes and the teachers were supervised by the community. In the yeshivah the number of students was predetermined and limited. Adults also studied in these institutions. Public religious life was centered around the numerous synagogues, some made of wood. The larger synagogues enjoyed more extensive rights with regard to the status of their treasurers, the selection of hazzanim, the distribution of etrogim, and the determination of the seat of the Gaon or preacher.

At the outbreak of World War II there were about 1,500 Jews in Poznan. Many of them escaped before the entry of the Germans or in the first weeks of the occupation. Poznan became the capital of the Reichsgau Wartheland under the Nazi occupation. The Jewish community in occupied Poznan existed for only three months. In that time the synagogue was transformed into a stable, Jewish property was systematically plundered, and the Jews were driven out of the better residences. On Nov. 12, 1939, the S.S. and police chief of Warthegau, Wilhelm Cappy, ordered that Poznan be made "judenrein" within three months. On Dec. 11–12, 1939, the Jews were deported. On April 15, 1940, the Nazi paper Ostdeutscher Beobachter reported the solemn, symbolic, ceremonial removal of the Star of David from the last synagogue in Poznan.

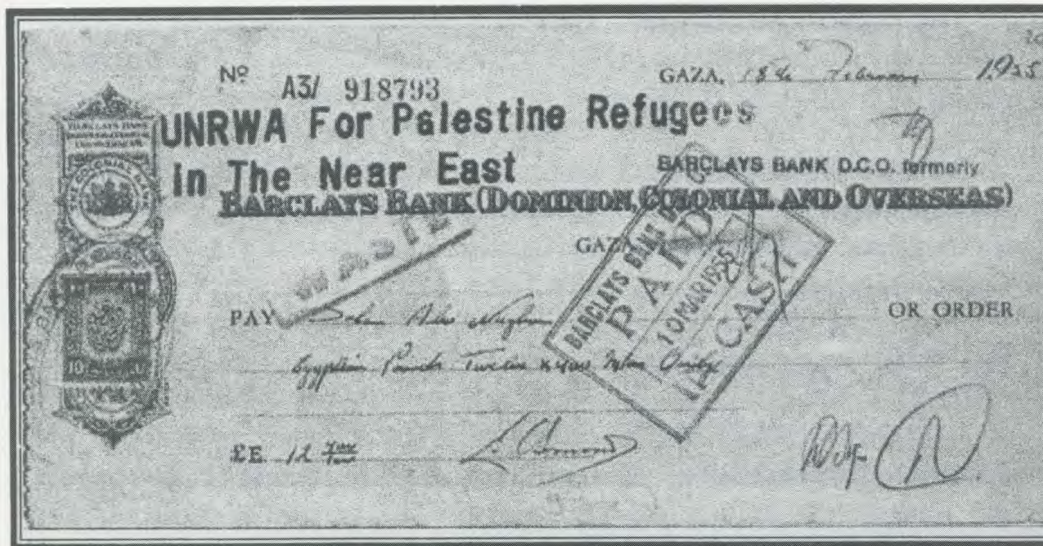
A report issued in 1947 by the Central Committee of the Jews of Poland, set up immediately after the liberation of the country, showed that 224 Jews were living in Poznan in January 1946.

An UNRWA Check

UNITED NATIONS (UN), a worldwide organization of states was established in 1945, in the wake of World War II, with a view, primarily, to maintain international peace and security and also bring about cooperation among nations in the economic, social, cultural, and humanitarian spheres.

In resolution 212(III) of 1948, the Third Session of the General Assembly decided to appoint a director of United Nations relief for Palestine refugees. In 1949 the assembly's fourth session established the United Nations Relief and Works Agency for Palestine refugees in the Near East (UNRWA) in Resolution 302 (IV). The term "Palestine refugees," used in the definition of UNRWA's mandate, covered not only Arabs but also Jews displaced as a result of the War of Independence. In the beginning, UNRWA dealt also with thousands of cases of Palestine Jewish refugees. These, however, were quickly absorbed in the economic life of Israel and needed no further assistance from the UN. The problem of the Palestine Arab refugees, on the other hand, kept inflating, with children and grandchildren of 1948 refugees, born and reared outside Israel, automatically joining the lists.

The illustrated check on Barclay's Bank, in Egyptian Pounds, dated Gaza 18 February 1955 is overprinted UNRWA FOR PALESTINE REFUGEES IN THE NEAR EAST.



CLUB BULLETIN

DONNA J. SIMS N.L.G.

Editor

**P.O. BOX 442 HERMOSA BEACH, CA.
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Volume XXII No. 4 July-August 2001

INS OF LONG ISLAND - Purim was the study topic at the March meeting. "The Midrash says that any person, family, or community to whom a miracle happened may establish its own local Purim to celebrate deliverance: 'Powder Purim' - In 1804 Abraham Danzig of Vilna and his family were saved from dying in a gunpowder explosion; 'Window Purim' - In 1741 Jews were saved from annihilation by the miraculous find of ransom money on the windowsill of their synagogue; 'Cairo Purim' - In 1624 the Jews were saved from extermination." And it was good to hear that so many INSLI members are on the mend.

INS / ICC OF LOS ANGELES - The March meeting held the largest attendance in a long time due mainly to the subject of the program: "Israeli Military Pins and Badges" by member David Gursky. His collection of Israeli military items is, I am sure, unsurpassed, and the likes of which I have never seen. Members were also encouraged to bring any military items they had and in so doing, Sagi Solomon displayed many items from his collection. The question and answer period following was also lively and very informative. So needless to say this particular program topic was a hit and maybe can be done again, not only at INS/ICC of LA, but in other clubs as well, so program chairmen take note. At the April meeting, Mel Wachs hosted a video program chronicling the celebrity of former Miss America Bess Myerson (1946) and what it

was like to be the only Jewish woman to win the honor (and still is). She said that while being paraded around the big cities and small towns of a post-war America as "apple pie", she felt more like a "matzo ball"

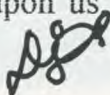
INS OF MICHIGAN - Program topic for the February and March meetings were show and tell, a popular subject among members. At the April meeting, long time member Herb Klaschka spoke on "Safekeeping your Coins and Medals". Due to many of his coins and medals being damaged in their original containers, Herb researched the subject well enough to present a program on what he had learned.

INS OF NEW YORK - Study/Exhibit topics for the April mtg were the letter "R", the eagle, and calendar items Passover and Yom Hashoa. For May, the letter "S", the shield, and calendar items Israel Memorial Day, Israel Independence Day, and Yom Yerushalayim.

NO inquiries this issue for Buy/Sell/Trade.

MOMENTS IN THOUGHT: Do not undermine your worth by comparing yourself with others. It is because we are different that each of us is special; Do not set your goals by what other people deem important. Only you know what is best for you; Do not take things for granted the things closest to your heart. Cling to them as you would your life, for without them, life is meaningless; Do not give up when you still have something to give. Nothing is really over until the moment you stop trying; Do not let your years slip through your fingers by living in the past nor in the future. By living your life one day at a time, you live all the days of your life. (Unknown)

COMMENTS FROM DJS: All correspondence has been responded to and inquiries sent on to the right person. Who can say why some months there will be numerous responses to our Buy/Sell/Trade section and other months there will be none. Our summer season is well upon us. Have a great summer and a safe one. Be well, be happy.



Please use this form to sponsor a new member for A.I.N.A. You can cut this page along the dotted line and not cause any damage to the book.



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THE SHEKEL is the scholarly publication of the Association provided to all members. It strives to be informative, educational and entertaining by providing illustrated articles along with news of new issues, ancient and contemporary coinage in Holy Land, Jewish history and news of AINA events around the world. The SHEKEL represents the most expansive body of published knowledge on Israel numismatics in the world.

Build Your Coin & Medal Collection By Mail

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Free Medal Each Year With Your Renewed Membership Annual Convention(s) Participation at A.N.A. Annual Convention

The Association has affiliated clubs in most large cities of the U.S., and serves individual members through a variety of mail services plus an annual AINA convention, seminars at many other major numismatic events and study tours of Israel. If you seek to benefit from the knowledge and lore of Israel's numismatics, you are invited to join.

The American Israel Numismatic Association

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